NUMB. VII.

The Universal Instructor in all Arts and Sciences: AND Pennsylvania Gazette.

To be continued Weekly. *The 4th of the 12th Month*, 1728.

ABS

IN our last we treated of *Abstract Ideas*, according to the System of the celebrated *Locke*, we now proceed to give the different Sentiments of others, in the Words of our Author, *viz.*

Yet has a late eminent and ingenious Author, Dean *Berkeley*, contested the Reality of any such Ideas; and gone a good Way towards overturning the whole System, and consequently towards setting our Philosophy on a new Footing.

The Qualities or Modes of Things, 'tis on all Hands agreed, do never really exist apart and separated from all others; but are constantly mix'd and combin'd together, several in the same Object. But, say the Philosophers, the Mind being able to consider each Quality singly, or *abstracted* from other Qualities with which it is united, does by that means frame to it self *Abstract Ideas*, of a different Nature and Kind from the sensible ones.

For an Example hereof, the Eye perceiving an Object extended, coloured, and moved, resolves this Compound Idea, into its simple, constituent ones; and viewing each by it self, exclusive of the rest, frames *Abstract Ideas* of *Extension*, *Colour*, and *Motion*, themselves, or in their own Nature. Not that it is possible for such Colour and Motion to exist without Extension; but only that the Mind can frame to it self, by *Abstraction*, the Idea of Colour exclusive of Extension; and of Motion, exclusive both of Colour and Extension.

Again, say the same Philosophers, the Mind having obsery'd that in the particular Extensions perceived by Sense, there is something common and alike in all; and some other Things peculiar; as this, or that Figure or Magnitude, which distinguish them one from another; it can consider apart, or single out by it self, what is common; making thereof a general Abstract Idea of Extension, which is neither *Line*, *Surface*, nor *Solid*, nor has any *Figure* or *Magnitude*, but is an Idea entirely precinded or cut off from 'em all. So, likewise, by leaving out of the several Colours perceived by Sense, that which distinguishes them from one another, and only retaining what is common to all, it makes an Idea of Colour in the *Abstract*, which is neither *red*, nor *blue*, nor *white*, &c.--- After the same Manner, by considering Motion abstractedly, both from the Body moved, and from the Figure it describes, and all particular Directions, and Velocities; an *Abstract* Idea of Motion is framed, which equally corresponds to all Motions whatever.

ABS

Ideas of Qualities or Modes; so does it, by the same Faculty, attain *Abstract* Ideas of the more compound Beings, which include many co-existent Qualities. For an Example, having obsery'd that *Peter*, *James*, *John*, &c. resemble each other in Shape, and other Qualities; we can leave out of the Complex Idea we had of *Peter*, *James*, &c. that which is peculiar to each, retaining only what is common to all, and so make an *Abstract* Idea, wherein all the Particulars equally partake. And thus if we are supposed to come by the *Abstract* Idea of *Man*, or of *Humanity*, or *Human Nature*; wherein there is indeed included Colour, because no Man but has some Colour, but it is neither *white*, nor *black*, nor *brown*; because there is no one particular Colour wherein all Men partake. So likewise there is included Stature, but then it is neither *tall*, nor *low*, nor yet *middle Stature*, but something *abstracted* from all these: And so of the rest.

Farther yet, there being a general Variety of other Creatures, which partake in some Parts, but not all, of the Complex Idea of Man; the Mind leaving out those Parts which are peculiar to Men, and retaining those only which are common to all living Creatures, frames the Idea of *Animal*; which *abstracts* or participates not only of all Men, but all Birds, Beasts, Fishes, and Insects.

The constituent Parts of such *abstract Idea* of Animal, are Body, Life, Sense, and spontaneous Motion --- By *Body*, is meant, Body without any particular Shape, or Figure; there being no one common to all Animals; without Covering, either of Hair, of Feathers or Scales; nor yet naked; Hair, Feathers, Scales and Nakedness, being the distinguishing Properties of particular Animals, and for that reason left out of the *abstract* Idea. Upon the same Account, the spontaneous Motion must be neither walking, nor flying, nor creeping; it is nevertheless a Motion. But what that Motion is, it is not easy to conceive.

'I will not affirm, *says Dr.* Berkeley, that 'other People have not this wonderful Faculty of *abstracting* their Ideas; but I am confident I have it not my self. I have, indeed, 'a Faculty of imagining, or representing to my self the Ideas of Things I have perceived, 'and of variously compounding or dividing them: I can imagine a Man with two Heads, 'or the upper Parts of a Man join'd to the Body of a Horse. I can consider the Hand, 'the Eye, the Nose, each by it self, *abstracted* 'or separated from the rest of the Body. But

'then, whatever Hand or Eye I imagine, it 'muſt have ſome particular Shape and Colour. 'So, again, the Idea of a Man I frame to my 'ſelf, muſt be either of a white, or a black, or 'a tawny, a ſtrait or a crooked, a tall or a low, 'or a middle-ſiz'd Man.

'I cannot by any Effort of Thought conceive 'the *Abſtract* Idea above deſcribed; and it is 'equally impoſſible for me to form the *abſtract* 'Idea of Motion, diſtinct from the Body mo-'ving, and which is neither ſwift nor ſlow, 'curvilinear, nor rectilinear. And the like may be 'ſaid of all other *abſtract* general Ideas whatever.

Since all things that exiſt are only Particulars, 'Whence, *ſays Mr.* Locke, is it, that we 'come by general Words, expreſſive of a thou-'ſand Individuals?' His Anſwer is, Terms on-'ly become general, by being made the Signs 'of *abſtract* and general Ideas;' ſo that the Reality of *Abſtract* Ideas, ſhould follow from the Reality of General Words. But this is a Deception.—— A Word becomes General, by being made the Sign, not of an *abſtract* general Idea, but of ſeveral particular ones; any one of which it indifferently ſuggeſts to the Mind. For an Example, when I ſay that *Whatever has Extenſion is diviſible*; the Propoſition is to be underſtood of Extenſion in general: Not that I muſt conceive any *abſtract* general Idea of Extenſion; which is neither Line, Surface, nor Solid, neither great nor ſmall, *&c.*

To make this more evident, Suppoſe a Geometrician to be demonſtrating a Method of dividing a Line in two equal Parts: In order hereto, he draws, for Inſtance, a black Line an Inch long; and this, which in it ſelf is a particular Line, is nevertheleſs with reſpect to its Signification, general; ſince it repreſents all Lines whatever: So that what is demonſtrated of this one, will hold of all others.—— And as that particular Line becomes general by being made a Sign, ſo does the Name *Line*; and as the former owes its Generality, not to its being the Sign of an *Abſtract* or General Line, but of any or all particular right Lines that may poſſibly exiſt; ſo muſt the latter derive its Generality from the ſame Cauſe.

Mr. *Locke*, ſpeaking of the Difficulty of forming *abſtract* Ideas, ſays, 'And does it not re-'quire ſome Pains and Skill to form the gene-'ral Idea of a Triangle, which yet is none of 'the moſt *abſtract*, and comprehenſive; for it 'muſt be neither Oblique, nor Rectangular; 'neither Equilateral, Iſoſceles, nor Scalenous; 'but all, and none of theſe, at once.' 'Now, 'let any Man look into his Thoughts, and try 'whether he has, or can attain to an Idea of 'a Triangle, correſpondent to this Deſcription.'

From the Notion of *abſtract Ideas*, Dr. *Berkeley* endeavours to ſhew, it was, that Bodies firſt came to be ſuppoſed to have an Exiſtence of their own, out and independent of the Mind perceiving 'em. Can there be a greater Strain of *Abſtraction*, ſays he, than to diſtinguiſh the Exiſtence of ſenſible Objects from their being perceiv'd, ſo as to conceive them exiſting unperceiv'd.

We ſhall only add, that *abſtracting*, on the common Syſtem, is no more than generalizing: 'Tis making one thing ſtand for an hundred, by omitting the Conſideration of the Differences between 'em: It is taking ſeveral Differents, *i. e.* different Combinations, ſetting aſide the Peculiarities in each, and conſidering only what is found alike in all.—— Thus it is that I ſay, *I love my Friend, love my Miſtreſs, love my ſelf, my Bottle, my Book, my Eaſe*, &c. Not that it is poſſible I ſhould have the ſame Senſations with reſpect to ſo many different Sorts of Things, Things that ſtand included in ſuch different Relations to me; but only that there appearing ſomething in them all that bears a Reſemblance to the reſt, in ſome Circumſtances or other, I chuſe to call them by one Name, *Love*. For if I conſider the Tendency of the Effects of them all, I ſhall find they lead me very different Ways to very different Actions: And there is not more reſemblance between the Cauſes than between the Effects: All the Analogy there is between them, is a ſort of Pleaſure or Satisfaction, ariſing upon the Application of the particular Object to its proper Organ, or Senſe. The *abſtract Idea* of *Love*, then, will terminate in the Idea of Pleaſure: But 'tis certain, there can be no Idea of Pleaſure, without a thing pleaſant to excite it. Any other *abſtract Idea* of Pleaſure will amount to no more than a View or Perception of the Circumſtances wherewith our Pleaſures have been attended: But theſe are mere Externals, foreign to the pleaſurable Senſation it ſelf; which nothing but an Object applied in ſuch and ſuch a Manner, can excite. To ſuppoſe an Idea of Pleaſure obliquely, by any other than the proper Cauſe, is as abſurd as to ſuppoſe an Idea of Sound, produced without a ſonorous Object. The Mind has no Power of making any Ideas, call 'em what you will, whether *abſtract*, or *concrete*; or general, or particular: Its Activity goes no farther than to the perceiving of ſuch as are preſented to it: So that its Action is really no other than a Degree of Paſſion.

FOREIGN AFFAIRS.

Hamburgh, Octob. 26. This Morning came the melancholy News by the Daniſh Poſt, of a dreadful Fire at Copenhagen, which has deſtroy'd above two thirds of that City, 5 Churches, the Hoſpital for Orphans, the Univerſity, all the Colleges, the Houſes of the Profeſſors, and the Town-houſe, together with many Palaces belonging to the chief Miniſters, and the Houſes of the moſt eminent Merchants: The farther Particulars could not be expected, by reaſon of the great Conſternation the City was in, till next Poſt.

Copenhagen, Octob. 26. The Miſery of the Inhabitants, whoſe Houſes have been burnt, is inexpreſſible; moſt Part of them are retired to the Ramparts, where they lie promiſcuouſly, without Covering, and wanting every Thing; and many of them have died with Cold and Hunger; however, the King goes frequently to ſee them, and cauſes Money to be diſtributed among them, alſo Bread and Beer, and all the Duties on Proviſions are aboliſhed. On Saturday,

day, when the Fire was thought to be wholly extinguished, it broke out again in the Afternoon, by the Stormy Winds, in 4 Places at once; but ſpeedy Help coming, it was ſoon quenched: All is ſtill in ſuch Confuſion, that no Account can be given of the Damage.

Fontainbleau, Octob. 27. N. S. On the 26th Inſtant, the King found himſelf out of Order whilſt at Maſs; which made his Majeſty reſolve not to go out that Day; ſome Pimples appear'd about his Body; and towards 6-a-clock he went to Bed. Yeſterday the Small-Pox began to come out, and the King was very eaſy the whole Day, without any the leaſt Pain either in his Back or Head, the Pulſe all along very regular, tho' ſomething high. In ſhort, this Illneſs is ſo favourable, that the Phyſicians have unanimouſly agreed to let Nature take its own Courſe, without adminiſtring any Medicine.

Bruſſels, Nov. 2. All our Advices from *France* agree, that the Negociations at Soiſſons are in a manner totally ſuſpended; and like to continue ſo till the King of Spain's final Reſolution concerning the propoſed Truce be known, which cannot well be expected before that Time. Mean while they tell us that the Conditions are ſo advantageous to the *Spaniſh* Nation, that there is not any Reaſon to fear but that they will be accepted by his Catholick Majeſty.

Rome, Sept. 18. This Week there was another Congregation of the ſeven Cardinals appointed for examining the Affair of Cardinal de Noailles, which laſted above five Hours, and yeſterday they met again about the ſame Affair; when they broke up, they ſent immediately the Reſult of their Deliberations to Cardinal Polignac, who ſoon after diſpatched a Courier to Paris, which makes it preſumed that this Affair is now intirely finiſhed, and that the ſaid Congregation has condeſcended to the laſt Reſtriction of the Cardinal de Noailles.

It is ſaid, the Pope will reconcile himſelf to the King of *Portugal*, by making Signior *Bichi* a Cardinal for Fear of a further Schiſm.

That the Marriage of the Prince Royal of *Pruſſia*, and one of the Arch-Dutcheſſes, one of the Daughters of the Emperor is publickly and confidently diſcourſed of at *Berlin*.

Letters from *Soiſſons* and *Fountainbleau*, continue to bring Accounts of new Projects, Expectations, Difficulties and Delays, and that the *Spaniards* ſeem'd reſolv'd to perſiſt in their Demands.

LONDON, Sept. 6.

Yeſterday in the After-noon his Excellency Goſſum Hojan, Envoy from the Government of Tripoli in Barbary, accompany'd by his Interpreter and ſome other Gentlemen, went to view the Cathedral of St. *Paul*'s, (*ſo called*) and was greatly ſurprized at the Magnificence of the Building. He got up to the Stone-Gallery under the Dome, to have a Proſpect of the Town, and ſome of his Company to the Iron gilded Gallery: He was afterwards conducted to the Library, and a large curious Bible in *Arabick* there repoſited, was ſhewn to him, in which he read for a little Time.

When the Blacks had taken Mequinez, they found therein the Eunuch, who was the principal Cauſe of Muley Hamet's being depoſed, and Muley Abdelmeleck's Advancement to the Throne. They cauſed him to be crucified, and cut his Fleſh by Pieces from his Body, and burnt it before his Face, in a Fire made for that Purpoſe, which they continued doing until he expired.

The King's Statue is fix'd on the Royal Exchange, and his Picture placed in Guildhal.

The Court is return'd from Windſor, and the Queen has had a ſmall Touch of the Gout.

New-York, Jan. 27. We have Letters from *London*, of the 26th of *October*, that adviſe a ſmall Veſſel called the two Siſters, of about 70 Tons, was put up for *New-York*, to ſail the 10th of *November*.

A Snow is arriv'd here from Barbadoes, ---- Patch, Maſter, who ſet Sail the middle of December.

Capt. Snelling has brought in Advice from *Paris*, Dated *November* 7. that the King was recover'd, ſaw Company, and that his late Sickneſs will make that Court take more vigorous Meaſures than hitherto, to bring the Negotiations of a Peace to an End, which go on at Fontainbleau.

London, *October* 16.

They write from *Newbury* in *Berkſhire*, That on Tueſday laſt one *Grey* a Widow Woman who lives in *Thatcham* Pariſh, being gone to borrow a Thimble at a Neighbour's, a large Sow in the mean Time enter'd her Houſe, where her two Children being in Bed on a Ground Floor, the Sow reach'd over the biggeſt Child, and eat the Face of the other quite off, together with the Fleſh of one of the Shoulders; the unhappy Mother coming home, beheld the Sow ſucking out her Child's Brains, who was then dead. The Beaſt has been ſince burnt to Aſhes by Order of the Magiſtrates.

London, *October* 17.

Dr. *Berkeley*, Dean of *Derry*, who obtain'd a Patent of his late Majeſty, to erect a College in *Bermudas*, like that in *Dublin*, for Inſtruction of Youth in all manner of Liberal Sciences and learned Arts, ſailed a few Weeks ſince for the *Weſt-Indies*, in a Ship of 250 Tons, which he hired. He took ſeveral Tradeſmen and Artiſts with him. Two Gentlemen of Subſtance, (*James* and *Dalton*) and gone with all their Effects, to ſettle in *Bermudas*. The Dean married an agreeable young Lady; about ſix Weeks before he ſet Sail; the Lady's Siſter is gone with them. They had 4000 l. each to their Fortune, which they carried with them. They carried alſo Stores and Goods to a great Value: The Dean embarked 20,000 Books, beſides what the two Gentlemen carry'd.

They ſail'd hence for Rhode-Iſland, where the Dean intends to Winter, and to purchaſe an Eſtate, in order to ſettle a Correſpondence and Trade, between that Iſland and Bermudas, particularly for ſupplying Bermudas with Black Cattle and Sheep. The Dean's Grant of 2,000 l. on St. *Chriſtophers*, is payable in two Years Time, and the Dean has a Year and a Half allow'd him afterwards, to conſider whether he will ſtick to his College in Bermudas, or return to his Deanery of Derry.

Philadelphia; 4th of 12th Month, 1728.

Yeſterday, our Honourable Aſſembly met, and we hear they deſign to proceed vigorouſly for the Service of the Province.

WHereas a Libel has been induſtriouſly ſpread about this City and Country, in Print, by *Andrew Bradford*, beginning with *Friendly Reader*, with my Name at Length, and repreſenting me to ſay, I was acquainted with *Hudibras*, Secretary of State to *Oliver Cromwel*. This is to ſatisfy the Publick, that *that* Paper is a vile Abuſe, and I am *no* ways the Author thereof.

S. Keimer.

The

The following Copy of Verſes were preſented to the Right Honourable Sir *Robert Walpole*, Occaſioned by the Anniverſary of their Majeſties Coronation.

IMMORTAL Genius of *Great Britain* riſe,
And ſpread thy radiant Honours round our Skies;
See the bright Morn return, when firſt enthron'd,
Great *Brunſwick*, by a willing People crown'd,
Smil'd on the Nations deſtin'd to his Sway,
And ſaw the grateful Kingdoms Homage pay.

Walpole, to Thee, the Muſe directs her Lays,
Nor let this *Truth* be thought the meaneſt Praiſe;
That from the *Cares* the *great Succeſſion* run,
And what *NASSAU* deſign'd, *Thy ſelf* has done.

Thee, *letter'd* Stateſman, and thy *balmy* Tongue
Shall fire each *Britiſh Bard*, and tune his Song;
Thy *fine Perſuaſion* ſav'd the ſinking Land,
Secur'd the Sceptre in the Royal Hand;
Stemm'd the fierce Torrent of our Party Rage,
And fix'd the Bleſſings of each future Age.

Illuſtrious Man! whoſe Labours bleſs theſe Iſles,
Exult and glory in thy *Sovereign*'s Smiles:
A Prince, whoſe *Choice* ſhall recommend thy Name,
And be the nobleſt Trophy of thy Fame.

In elder Times when *Patriot Souls* appear'd,
Like thine *diſtinguiſh'd*, and like thine rever'd;
Their Merits *rais'd* them to the high Abodes,
And *rank'd* them with imaginary Gods.

Exalted thus, *Patrician Glories* grace
Thy noble Line, and dignify thy Race:
Enroll'd with *Kings*, thy Name forever ſhines;
And *Purpled Honours* crown thy *juſt* Deſigns.

Oh! born the *Friend* of moſt *ungen'rous* Men,
Rejoyce to ſee the *well eſtabliſh'd* Reign,
And ſcorn the Murmurs of thy *faithleſs* Foes,
Who grieve to view the Nation's *calm* Repoſe.

Great injur'd Name! how ill art Thou repaid?
In *holieſt* Friendſhip *ſhamefully* betray'd;
'Tis this that *wounds* the noble-natur'd Mind,
And here the *Brave* their worſt Misfortunes find:
CÆSAR deſpis'd the Point of *CASCA*'s Steel;
But *BRUTUS* only had the Power to kill.

I trace with Wonder from thy early Youth,
Thy *various Fortunes*, and thy *matchleſs Truth*:
How guileful *HARLEY* ſtorm'd thy *ſteady* Soul,
Which neither *Hopes* or *Fears* could e'er controul.

And after all thy Enemies ſubdu'd,
To find Thee *humble*, *gracious*, *mild* and *good*;
Indulgent to the meaneſt Worth, and kind:
Herein you riſe *ſuperior* to Mankind.
Thy *Genius* ſtands in every Fate unmov'd,
A Strength of *Mind*, which *few* beſide have prov'd.
Yet, ſhould'ſt Thou fall, the Muſe ſhall grace thy (Doom,
And ſanctify the *Scaffold* or the *Tomb*:
A *faithful* Friendſhip, with the *Great* and *Brave*
Is equal with the *Palace* or the *Grave*.

When *Crowds* deſert Thee *gen'rous Truth* remains;
Nor ſlight the *humbleſt* of the *tuneful* Swains,
Whom no *mean Int'reſt* ever yet *prophan'd*;
Whoſe *Faith* ſhall be in *Life* and *Death* maintain'd.

Lincoln's Inn, 4 *Oct.* 1728. RO. MANLEY.

ADVERTISEMENTS.

A Parcel of very good hard Soap, and Coffee to be ſold at very reaſonable rates by

Edward Shippen.

For aſmuch as I find ſome Words by Way of Advertiſement in Samuel Keimer's *Weekly Paper, No. 5. Importing a Woman's taking a twelve Shilling Bill off my Counter, without the Owner's Conſent. I therefore thought it might not be amiſs to inform (thoſe whoſe Hands this Paper may fall into) that the above Advertiſement was not put in by my Order nor Conſent, neither did I loſe any ſuch Bill: Nor do I know of any that did, but as I was inform'd.*

Francis Knowls.

N. B. It was a Gentleman's Maid in this Town, who ſaid ſhe loſt the Bill, and not *Francis Knowls*, and the Friendly Advice in No. 5. was earneſtly deſired to be put in by the Maid's Miſtreſs.

Samuel Keimer.

RUN away from *Richard Whitten*, of *Dublin*, in the County of *Philadelphia*, a Servant Man, named *James Cundun*, an *Iriſhman*, a ſhort well ſet Fellow, aged about 22 Years; has curl'd black Hair, brownish Complexion, inclining to Fat; with a Dent upon the upper Part of one of his Cheeks; wears an old Beaver-Hat, two Wollen Jackets, the uppermoſt being a dark Sheep's Grey, a Pair of Linnen Breeches, with ſhort Trouſers over them, a Pair of courſe Woollen Stockings, and ordinary Shoes.

Whoever ſecures the ſaid Runaway, ſo as his Maſter may have him again, ſhall have Twenty Shillings Reward, and reaſonable Charges paid by me,

Richard Whitten.

A Handſom Room to be let, up one Pair of Stairs, with the Uſe of a Parlour, Kitchen, Yard and Cellar. Enquire of the Printer hereof. *Note*, if any grave ſober Woman, or ſmall Family takes the aforeſaid Premiſes, there will be a conſiderable Advantage accruing to 'em by ſo doing, there being but two in Family.

Lately Imported,

A Parcel of likely Men and Women Servants, and are to be ſold by *Samuel Ferguſon*, at the Widow *Fox*'s, in *Walnut-ſtreet*, *Philadelphia*, on reaſonable Terms, either for ready Money, Country-Produce, or Credit.

To be Sold by *CHARLES READ*.

THree Hundred Acres of excellently good Land, well Timber'd and Water'd, lying in *Bucks*-County, about two Miles from the Court-houſe, and in the Neighbourhood of ſeveral Mills.

Seventy Six Acres of Land, within Six Miles of *Philadelphia*, bounding on *Cobb*'s Creek, with the Privilege of joyning a Dam, and overflowing the Lands on the other Side of the Creek, which is conſtant, and one of the beſt Streams in *Pennſylvania* for a Mill.

Cedar-Shingles and Boards.

And a Parcel of good Sadlers-Ware very cheap.

CHoice Nutgalls, Fine Gum Arabick, to be ſold by the Printer hereof. Where may be had Bonds, Bills, Letters of Attorney, Bills of *Sale*, Paper, and fine *Engliſh* Accompt-Books, at very reaſonable Rates.

PHILADELPHIA: *Printed by* Samuel Keimer, *where Subſcriptions are taken in for this Paper, at* Ten Shillings *a Year, and Advertiſements inſerted at* Three Shillings *each.*